CERTAINE ARTICLES, OR FORCIBLE REASONS:

DISCOVERING THE PALPABLE absurdities, & most notorious errours *of the Protestants religion.*

Palpauimus quasi cæci parietem, & quasi absque oculis attrectauimus. Impegimus meridie quasi in tenebris. Isa. 59.

As blind men wee haue gropt the wall, and as without eyes wee haue handled (it). Wee haue stumbled at noone-day as in darkenesse. Isa. 59.

Domine aperi oculos istorum vt videant. Reg. 4. Chap. 6.

O Lord open the eyes of these men that they may see. King. 4. Chap. 6.

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LOVED and relouing friend, I haue receaued your courteous Letter, wherein you greatlie wonder, that I wondred somuch in our last discourse, that ny man in England endued vvith a ood iudgement, conioyned with a reious conscience, could eyther accept, affect the Protestantes new coyned hospell. You request me to set downe neflie such reasons as induced me ther-to: the which suite I could not denie; both religion & affection vrged me

Articles concerning knowledge & faith

NOTE

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Articles concerning good life & pietie.

1 *The Proteſtants are bound in conſcience neuer to aske God forgiuenes of their ſinnes.*
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7 *The Proteſtants ſhall neuer haue life euerlaſting, becauſe they will haue no Merits, for which euerlaſting life is giuen.*

THE COPIE OF A LETTER WRITTEN BY A CATHOLIKE TO A WORSHIPfull Proteſtant Gentleman his ſpeciall friend: concerning certaine reaſons why the Proteſtants Religion is falſe and abſurde.

LOVED and relouing friend, I haue receaued your courteous Letter, wherein you greatlie wonder, that I wondred ſomuch in our laſt diſcourſe, that ny man in England endued vvith a ood iudgement, conioyned with a reious conſcience, could eyther accept, affect the Proteſtantes new coyned hoſpell. You requeſt me to ſet downe neflie ſuch reaſons as induced me ther-to: the which ſuite I could not denie; both religion & affection vrged me

to satisfie so iust a desire. For I must con-
fesse, I loue you as a man, and as an ho-
nest ciuill Gentleman, and most gladlie
I would haue occasion to loue you as a
Catholike gentleman: for it is great pit-
tie that such a multitude of detestable
errors & heynous heresies should lodge
in so rarely qualified a soule. I haue pen-
ned them after an vnaccustomed man-
ner, following the fashion of Schooles in
most of them, after a syllogisticall meth-
ode: to the intent that if you should
shew them vnto your ministers, which
swarme about you: they might not haue
such free scope and libertie, to range a-
broad with their idle discourses (as they
vse to take) veiling their confused con-
ceits with a multitude of affected phra-
ses: thereby more easily to deceaue the
simple, and loath the learned. Where-
fore I beseech you if any such itching
spirit shall attempt an answere; to in-
treat him to performe it briefflie, order-
ly, and seriously. This I request, for tha
I perceaue that Protestants can not an-
swere with breuitie; because theyr re-
ligion lacketh both certaintie and per-

spicuitie

picuitie. And extreame hard or impoſ-
ble it is to replie without proplexitie,
here there is no truth nor veritie. And
herefore I requeſt you as you loue me,
o will them to conſider well, before
hey anſwere ill: and not to replie with
aſhneſſe, leaſt they retract vvith deli-
eration, to their vtter ſhame and con-
uſion. And that you may perceaue how
ny wonder rather deſerued approbati-
on then admiration, and for that order
s a fauorite of memorie: I thought good
o reduce al my reaſons vnto two heads;
wit and will, knowledge and affection,
aith and good life: becauſe the nature
of Hereſie hath euer bin ſuch, as did not
only inueagle the wit with errours, but
alſo ſeduce the will with occaſions of in-
ordinate affections. I ſay then that no
excellent good wit, lincked with a reli-
gious conſcience, can eyther accept or
affect the Proteſtants new coyned Goſ-
pell: for good wits and iudgementes, aſ-
ſiſted with Gods grace may eaſily con-
ceaue the truth, yea by the force of their
verie naturall faculties, they may iudge
credibly of the truth once propoſed; and

without great difficulie discerne the absurdities of an vntrue religion. Vertuous and well inclined affections, which are the base of quiet, secure, and religious consciences, abhorre & detest such principles as eyther dishonour God, abase mans nature, occasion sinne, fauour iniquity, or in any sort diminish deuotion, or pietie. And therefore all the insequent Articles shall stand vppon these two foundations: to wit, that the Protestants religion debarreth the wit from right vnderstanding the true faith, and the will from following of any vertue, or godlinesse.

THE FIRST ARTICLE.
Concerning knowledge and faith.

The Proteſtants haue no faith nor religion.

THE Proteſtants haue no Faith, no Hope, no Charity, no Repentance, no Iuſtification, no Church, no Altar, no Sacrifice, noe Prieſt, no Religion, noe Chriſt; the reaſon is: for if they haue, then the worlde was without them for a 1000 yeares (as they themſelues muſt needes confeſſe *Videl.* Al that time their church was eclipſed) and for 1500 as we wil proue by the teſtimony of al records of antiquity, as hiſtories, Councels, monuments of auncient Fathers: whereby it plainly appeareth that the Synagoge of the Iewes was more Conſtant in continuance, and more ample for place then the church of Chriſt, (for they haue had their Sinagogue viſible in diuers countries euer ſince Chriſts death & Paſsion

euen

euen vntill this day.) Which is the very path to leade men into Atheisme, as though Christ were as yet not come in-
(a) Isa. 60. ver. 11. to the world, (a) whose admirable pro-
(b) Mat. 16 ver. 18. & mises are not accomplished, (b) whose
(c) cap. 28. ver. 20. assistance hath failed in preseruing his Church vnto the worlds end, (c) whose presence was absent many hūdred yeres before the finall consummation: & consequently they open the gappe to all Machiuillians; who say that our Sauiour was one of the deceauers of the worlde; promising so much cōcerning his church and performing so little.

The learned Protestants are Infidels.

2. ARTICLE.

1. WHOSOEVER *buildeth his faith vpon his own priuate & singular exposition of Scripture is an infidell.*

2. *But all Protestants in England build their faith vpon their own priuate exposition of Scripture: Ergo* all the Protestants of England are Infidels.

The Maior cannot be denied: because

faith

faith must be infallible, and impossible to be eyther erronious or chaungeable: but faith which is builded vpon priuate exposition of Scripture, is subiect to errour and chaunge, and consequently vpon better aduice & considerdtion may be altred.

The Minor I proue: for eyther they build their faith vpon their own priuate opinion; in expounding of Scriptures, the exposition of the Church, the Fathers, or Councels: but not vpon these three: *Ergo* vpon their owne priuate exposition.

Some Protestantes allow the Fathers, and their expositions; so farre forth as they agree with Gods word, and no further; but this is no thing els but to delude the world: for vvhat meane they when they say they will allow them so farre forth as they agree with the scriptures? meane they perhaps, that if the Fathers bring Scriptures to proue anie point of religion now in controuersie, to allow that point as true? if so, why then reiect they (a) S. *Augustine*, and other Fathers, who bring Scripture to proue prayer

(a) Aug. li. de cura agenda pro mortuis.

prayer for the dead? yea and all controuerſies almoſt in religion, the Fathers proue by Scriptures when they diſpute vpon them: or perhaps they meane to admit the Fathers, when they alleadge Scripture; but ſuch as euery Proteſtant ſhall allow of; ſo it be conformable to their fancies, and fit theyr new coyned Goſpell: and in this ſenſe who ſeeth not, that euery paltry companion will make himſelfe, not onely the true expoſitor of Chriſtes word; but alſo will preferre his expoſition before all auncient Fathers; when they daunce not after his pipe, and conſent not with his hereſies.

All Proteſtants who are ignorant of the Greeke and Latine tongues are Infidels.

3. ARTICLE.

WHOSOEVER relieth his faith vpon the Miniſters credit and fidelitie, hath no faith at all.

But all thoſe in England who are ignorant of the Greeke and Hebrew tongues, relye their faith vpon the Miniſters

niſters credit. *Ergo.*

All thoſe in England who are ignorãt of the Greeke & Hebrew tongues, haue no faith at all.

The Maior is manifeſt: becauſe (a) they themſelues confeſſe that euerie mã may erre, and doth erre, neyther haue they any warrant why the Miniſters do not erre, ſince they conſtantly doe defend, that whole generall Councels, yea & the vniuerſall Catholike Church may erre and hath erred.

(a) Caluin. li. 4. inſtit. Cap. 9. §. 3. *Luther.* li. de conciljs. Pag. 54. & lib. de concil. parte 1 q.

The Minor I proue: for all ſuch Proteſtants ground their faith vpon the Bible tranſlated into Engliſh, the vvhich tranſlation they know not whether it be true or falſe; whether the miniſter *Tindal* for exãple erred or no, either vpõ ignorance as (b) *Broughton*, one of the greateſt linguiſts among the preciſions affirmeth in an Epiſtle dedicated to the Lordes of the Councell, or vpon malice to induce the people to Proteſtancie; and to cauſe them to leaue the Catholike religion: as *Gregory Martin* in his diſcouerye moſt pregnantly proueth. Theſe errors I ſay they know not; and conſequently can-

(b) Wherin hee deſireth the Lordes of the Councel to procure ſpeedily a new Tranſlation: becauſe that which now is in vſe in England, is full of errors.

not diſcerne a true tranſlation frō a falſe; and therefore muſt needes rely theyr faith vpon the ſilly Miniſters faithleſſe fidelity : vvhich conuinceth that they haue no faith at all.

The Proteſtantes know not what they beleeue.

4. ARTICLE.

THE Proteſtāts know not what they beleue, nor why they beleue. That they know not why they beleeue; I haue ſhewed before. For that the ground of their beleefe is not the authority of Scripture, of Councells, of Doctors, nor of the Church; but theyr own fancy. And that they knovv not what they beleeue is manifeſt; becauſe they haue no rule, whereby to knowe vvhat is matter of faith : and what is not. Some will limit theyr beleefe to theyr creed; ſaying that nothing ought to bee beleeued, which is not in the Apoſtles creed: But then I would demand of thē, whether wee ought to beleeue that the Scripture is the word of GOD? That Baptiſme is a Sacrament? That in the Euchariſt

Eucharist is the body of Christ by faith? to what article should these be reduced seeing they are not contayned in the creede? or how shall we know infallibly, how these be matters of faith: since they are not contayned in the creed? Others deny some articles of their creede also: for the protestants deny 3. articles of our Creed, and the Puritanes fiue.

1 The first is the *Catholike Church. Credo Ecclesiam sanctam Catholicã* I beleeue the holy *Catholike Church*, the which in very deed they doe not beleeue: becausse *Catholike* is vniuersall, and so the church of Christ which wee are bound to beleeue, must be vniuersal for al (a) time comprehending all ages, (b) and vniuersall for place comprehẽding al nations: but that Church which the Protestants beleeue was interrupted, all the ages betwixt the Apostles and Luther which was 1400 yeares, or in very deed was neuer seene before LUTHERS dayes, therefore that Church they beleeue cannot be *Catholyke*. Neither is it vniuersal in place being cõtayned within the narrowe boundes of England, which is accoũted but as a corner

(a) Mat. 16 Isa. 60,
(b) Psal. 2.

ner of the vvorld, for the *Lutherans* in Germany, the *Hugonots* in Fraunce and the *Guises* in Flaunders deteſt their Religion almoſt as much as the Catholiks, neither wil they ioyne iſſue with thē in diuers eſential points. And therfore the Proteſtants Church which they beleue can no more be called *Catholike* or *Vniuerſal*, then England the vniuerſal world, or Kent the Kingdome of England, or a pruned bough, a wheate tree, or a deade finger, a mā, or a rotten toath the whole head.

2 The ſecond article is the *Communion of Saints*: the which they many waies deny: First by not beleeuing that Chriſt hath inſtituted ſeauen Sacraments, wherein the Saints of his Church Communicate: and ſpecially the true and reall preſence of our Sauiour Chriſt in the Euchariſt by which (a) all the faithful receiuers participating of one and the ſelfe ſame bodie, are made one bodie as all the parts of of a mans body are made one liuyng thing by participating of one ſoule. Secondly they deny the *Communion* of the Church Militant and Triumphant by excla-

(a) 1. ad. Cor. 10. v. 17.

exclaming (a) against inuocatiō of saints: by which holy Exercise those Blessed Saints in heauen and we in earth Communicate, we by prayer glorifying thē, and they by meditation obtaining our requests. 3. They deny the *Communion* of the Church Militant and the (b) soules in Purgatory, bereauing them of that christian charity, which charitable compassion and merciful pittie requireth, & by mutual Affectiō the members of one body helpe one another.

(a) Gen. 48. v. 16. Apoc. 1. v. 4.

(b) 1. ad. Cor 3. ver. 15. & 15. v. 29.

3 The thirde article is *Remission of sinnes*. For they acknowledge no such effect in the sacrament of Baptisme: but only account it as an externall signe or seale of a prereceaued grace or fauour of GOD by his æternall Predestination; agaynst the expresse worde of God: which therfore calleth this Sacrament the (c) *Lauer of regeneration*, for that in it the soul dead by sin is newly regenerated by grace. Moreouer they allowe not the sacramēt of pennance wherein all Actuall (d) sins comitted after Baptisme are cancelled. And that which exceedeth all in absurditie, is to deny that our sinnes are perfectly

(c) ad. Tit. 3.

(d) Ioh. 20.

fectly forgiuen; but only not imputed, & as it were veiled or couered with the paſsion of Chriſt: al the botches & biles, the filth and abomination of ſinne ſtyll remaining, and as it were exhalinge a moſt perſtiferous ſet in the ſight of God. For let them ſhift them ſelues as they liſt; and ſcarfe their ſoares according to theyr fancyes; yet no veile nor mantle can couer the deformity of ſinne, from the percing eies of Gods perfect vnderſtanding, from which nothing can be concealed.

4 The Puritanes in effect denie that Chriſt is the ſonne of GOD: For they peremptorily affirme that Chriſt is God of him ſelfe, and not God of God. So that hee receaued not his Diuinity from his Father. The which poſition flatly taketh away the nature of a ſonne, for the nature of a ſonne is to receaue his ſubſtance of his father, and it implieth contradiction: that the Sonne receaueth his perſon of his father & not his ſubſtance and eſſence, for the ſubſtance of God is eſſentiall to euery perſon in trinity.

John. 8. ver. 42. John. 16. ver. 13.

5 Finally they deny the *deſcentiō of Chriſt into*

into Hell and desperatly defend that hee suffered the Paynes of Hell vppon the Crosse whereby they blaspheeme most horribly that Sacred Humanity: as if Christ had despaired of his Saluation, as if God had hated him and he had hated God, as if he had beene afflicted & tormented with anguish of minde for his offences: for which he was depriued of the sight of God, and eternally to be depriued: all which horrible punishmentes are included in the paines of hel, & who soeuer ascribeth them to Christ blasphemeth more horribly thē *Arrius* who denied him to be God, for lesse absurdity were to deny him to be God, then to make God the enimie of God.

Isa. 66. ver. 24. Mar. 9. 48. Math. 25. ver. 41.

The Protestants haue no meane to determine Controuersies and abolish Heresies.

5. ARTICLE.

AS the Protestants neyther know what they beleeue, nor why they beleeue: so haue they no meanes in their Church to settle them in vnitie of belefe: nor to determine controuersies:

nor to aboliſh hereſies, as hath the Catholike Church: for our Sauiour Chriſt by his diuine prouidence did fore-ſee, that hereſies were to ariſe in his church, as his Apoſtle Saint (a) Paule dooth warne vs: the which as plagues were to infect his flocke, and therefore hee not onely forewarned vs of them, but alſo gaue vs meanes how to preuent and extinguiſh them. He willed vs to heare his Church, if we would not be accounted as (b) Ethnickes and Publicans. (c) He ordained Paſtors and Doctors, leaſt we ſhould be carried away with euery blaſt of vaine Doctrine. Hee promiſed vnto the Church the (d) aſsiſtance of the holy Ghoſt, in ſuch ſort as (e) they which would not heare her, would not heare him. The Catholikes therefore beleeuing certainely that the Church cannot erre, that the Generall Councels cannot deliuer falſe Doctrine: that the Paſtors and auncient Fathers with ioynt conſent cannot teach vntruthes, when Hereſies ſpring vp, preſentlie with the voice of the Church, (f) plucke them vp euen by the rootes; and ſo euer hath practiſed

(a) 1. Cor. 11.

(b) Mat. 18 ver. 17.

(c) ad Eph. 4. ver. 11.

(d) Iohan. 14. ver. 17.

(e) Luke. 10. ver. 16.

(f) Act. 15. In the firſt

and

nd after this manner hath ouerthrowne l encounters, falſe opinions, and errors; hich the diuell by his miniſters euer anted, or eſtabliſhed in the world, and they haue beene freed from al braules d quarrels in matters of religion.

But the Proteſtantes admitting the le Scripture, as Vmpeire and Iudge in atters of controuerſie; and allowing infallible interpreter thereof, but reting all to euery mans priuate ſpirit, d ſingular expoſition; cannot poſsibly thout error, winde them-ſelues out of e laborinth of ſo many controuerſies, herewith they are now inveagled and ricated. And the irreconciliable iarres twixt them and the Puritanes, in eſntiall pointes of faith giue ſufficient ſtimony, that they will neuer haue an d, or can haue an end, holding thoſe ounder of opinion, which they obſtiely defend. And finally they haue argument to proue, that they haue e true Church, true Religion, true ith, which all Heretikes which euer re, will not bring to condemne the urch of Christ aſwell as they. For ex-

Nicene Councell, was condemned. Arrius in the Councell of Cõſtantinople. Macedonius, in the councell of Epheſus. Neſtorius. In the coũcel of Calcedon. Eutiches. Vide Aug. li. 2. retraſt. cap. 50.

ample: they alleadge Scriptures, so did the Arrians: they contemne Councels, the Arrians did not regard them: they challenge to themselues the true interpretation: the same did all Heretikes to this day. And to conclude, they call themselues the little flocke of Christ, to whome God hath reuealed his truth, & illuminated them from aboue; all which the Donatists with as good reason, and better argumentes did arrogate vnto themselues. The same I say of the *Pelagians, Nestorians, Eutichians*, with all the rable of other damnaed Heretikes.

And to conclude these Articles of faith, I say that if the principles of the Protestants religion be true, S. Paule himself exhorteth vs to infidelity, which I proue thus.

Whosoeuer exhorteth vs to doubt of that which we are bound to beleeue by faith, exhorteth to infidelitie.

But S. Paule doth exhort vs to doubt of our Saluation (which wee are bound to beleeue by faith, according to the Protestantes religion.)

Ergo,

S. Paul exhorteth vs to infidelity.

The

The Maior is plaine: for to doubt of matters in faith is manifeſt infidelity; becauſe vvhoſoeuer doubteth, whether God hath reuealed that which indeed he hath reuealed, being ſufficiently propoſed, as reuealed: virtuallie doubteth whether God ſayeth truth or lieth.

The Minor is proued by the teſtimony of S. Paule. (a) *Cum timore & tremore ſalutem veſtram operamini. With feare and trembling worke your ſaluation.* All feare, whether it be filiall feare, or ſeruile feare includeth doubt, the one of ſinne, the other of puniſhment. (a) 1. Cor. cap. 2.

ARTICLES CONCERNING *good life and pietie.*

The Proteſtants are bound in conſcience neuer to aske God forgiuenes of their ſinnes.

VVHOSOEVER *is aſſured by faith that his ſinnes are forgiuen him, ſinneth moſt greiuouſly in aſking God pardon for them.*

(a) Bucer. in lib. de conc. artic. de iustificat. Caluin. in antido: Concil. Ses: 6. & lib: 3. instit: c. 2. §. 16. 17. & 18. Remni. in. exam. Conc. Triden. ses. 6.

(a) *But all true Protestãts are assured by faith that their sinnes are forgiuen them: ergo.*

All true Protestants sin greiuously in asking pardon of God for them.

The maior is euident: for who but an infidel or a mad man would demaunde of God the creation of the world, which he is assured by Faith that God hath already created? or Christs incarnation which alreadie is perfourmed? or the institution of Sacraments which alreadie is affected? in like maner who but an infidel or a mad man will demaund pardon of his sinnes, which he beleeueth already by faith that God hath forgiuen? For it is a signe that he doubteth of that which he is bound by faith to beleeue, which doubting faith is flat infidelity.

Nam quod videt quis quid sperat ad. Rom. 6.

Moreouer what soeuer we demaund, that we hope to obteine: but no mã hopeth to obtain that he already possesseth: as no man wil demaund of God his own soule or body, because already hee possesseth them.

The minor is vndoubted because this is that liuely faith whereby the protestants are iustified, by this they apprehẽd Christ,

Christ, by this they applie his merits and passion vnto them, and without this no man can attain vnto Saluation.

Hereupon I will inferre that no Protestant can with a safe conscience say the Lordes prayer; becausse hee cannot pray as he ought without true faith, and call God his Father, and if hee haue true faith he cannot without note of infidelity vtter this petition *forgiue vs our sinnes*, for that most assuredly he beleueth and protesteth in the first nigres of that prayer, that he is the sonne of God, and consequently beleueth by faith that his sins are forgiuen him.

The Protestants are bound in conscience to auoyde all good workes.

2. ARTICLE.

EVERY *man is bound vpon paine of Eternall damnation to auoide al deadly sins.* (a) *But fasting, praying, almasse deedes, and all good workes according to the Protestants religion are deadly sinnes: ergo.*

(a) Luth. in assert. art. 31. 32. & 36. Caluin. lib. 3. instit. C. 12. §. 4. &

According to the Protestants religiō all men are bound vpon paine of eternall damnation, to auoyde

C.14.§.19 Milanct. in locis tit. de peccato. Confessio Augustana art.6.

uoyde fasting, praying, almasse deedes and all good workes.

The Maior is manifest: for the wages of deadly sinne is death: (a) *Stipendium peccati mors.*

(a) Rom.6. ver. 23.

The Minor is as euident: for according to the Protestantes Religion and common exposition of this text of scripture. (b) *Facti sumus vt immundi omnes nos & tanquam pannus menstruatæ omnes iustitiæ nostræ.*

(b) Isa. 64. ver.6.

We are made all as vncleane, and all our iustices are like a stained cloath.

That is as they say, the best workes we can doe are infected with deadly sin, and consequently deserue eternal damnation, and therefore to be auoyded.

The Proteſtants either haue no faith at all, or lie moſt damnably, in denying that a man aſſiſted by Gods grace, can keep the Cõmandements.

3. ARTICLE.

WHOSOEVER *knoweth God keepeth his commaundements.*
But all true Proteſtants know God. Ergo.
All true Proteſtants keepe his commandements.

The Maior is expreſſe ſcripture. (a) *Qui dicit ſe noſſe Deum & mandata eius non cuſtodit mendax eſt, & in eo veritas non eſt. He that ſayeth he knoweth God, and keepeth not his cõmaundementes is a lier, and truth is not in him.* (a) Iohan. Epiſt. 1. C. ver. 4.

The Minor no Protaſtant doubteth of: for this knowledge of God is nothing elſe but a liuely faith, wherwith all zealous Proteſtants (as they ſay) are endued. Hence from manifeſtly it followeth, that either the moſt zealous Proteſtants lacke a liuely Faith, and ſo are infidels: or if they haue a liuely Faith, and deny that they keepe, or can keepe GODS commaundements, they are damnable liers: if they chooſe the firſt they are pagans, Heretiks, or Iewes: if they take the ſecond they are damnable ſeducers, and impoſtors in religion, and conſequentlie their faith is falſe.

The

The moſt pointes wherein the Proteſtants diſſent from Catholikes, tend to looſnes of life and Carnall liberty.

4. ARTICLE.

Luther. in aſſert. artic 36. melanct. in lo. is communibus. Parkins in his reformed Catholike the firſt controuerſy.

THIS article may be proued by a generall induction, in all ſuch matters as now the Proteſtants call in queſtion. Firſt they ſay that man hath not free will to doe good, but all goodneſſe proceedeth ſo from grace, that it lyeth not in his power neither to haue it, nor reſiſt it, but of neceſsitye it muſt haue effect.

To what other end tendeth this ſenceles Doctrine and fatall Fancie, but to make men negligent in diſpoſing and preparing their ſoules to receaue Gods grace, and to rowſe it vpp, and put it in execution after they haue it? making man not much vnlike a ſicke Aſſe, who neither can diſpoſe nor prepare himſelfe to ſeeke for his medecine, but of neceſſity muſt expect till his maſter thruſteth it into his throate, neither after hee hath drunke it, can cauſe it cure his diſeaſe, but carelesly letteth it worke as it will.

Secondly

Secondly they defend that men bee iuſtified by faith alone, the which ſolifidiã portion ouerthroweth flatly true repentance, Sorrow for ſinnes, Mortification of paſsions and all other Vertues which tend to the perfect reconciliation of the ſoule with God, cauſing men only to procure a certaine falſe fantaſticall apprehention of Chriſts death and paſſion, the which faith although they erroniouſly auerre, cannot be ſeuered from Charity, vertues, and good workes; yet both experience teacheth that it may, for alſo few or none of them haue fayth, becauſe few or none of them haue theſe workes: & the Scriptures plainly proue that all faith, yea, and the moſt noble faith which hath force to remoue mountaines, may be without Charity. 1.Cor. 13.

Thirdly they aſſure vs that (a) Faith once had can neuer be loſt, the vvhich vaine ſecuritie openeth the gappe to all libertine ſenſualitie; for if a man be certaine that he hath true faith, if it be impoſsible he ſhould looſe it, if he be ſecured that by it a lone he ſhalbe ſaued, why may he not wallow in al licencious pleaſures

(a) Whitacherus contar Camp. aut fidas perpetua eſt aut milla eſt. And it is one of the eleuen articles

enacted, & decreed of by the Bishoppes at Lambeth some foure yeares agoe.

sures in this life and neuer doubt of glory in the other? Could euer *Epicurus* haue found a better ground to plant his Epicurisme? Could euer *Heliogabolus* haue better patronized his Sensualitye? Could *Bacchus* or *Venus* euer haue forged better reasons to enlarge their dominion.

Fourthly, they say a man cannot kepe all the commaundements: for what other cause I pray you; but thereby to make men negligent in the keeping of them, to pretend an excuse of impossibility whensoeuer they transgres them?

Fithly, why deny they the sacrament of penance; but to make men careless how they liue, and neuer regard the auoyding of sinnes, as though they were neuer to render an account of them? to hinder that shame and blushing vvhich men conceiue in discouering theyr sins, the which are most excellent meanes to deter them from sinning an other tyme: to shuffle vp restitution and Satisfaction of iniuries commited against our neighbors, to draw men from remorce of conscience, by burying their sinnes in eternall

all oblivion: the ſoares whereof Confeſsion rubbeth, and cauſeth remembrance.

Sixthly why exclude they the true & tall body of Chriſt from the bleſſed ſacrament of the altar, but for that they perceaued how by the preſence thereof, they were deterred from ſin and wickednes? for they knewe vvell that ſinfull liues cõforted not with thoſe ſacred miſteries, & therfore they rather reſolued to baniſhe Chriſt from the Sacrament, then ſinnes from their ſoules,

Finally for what other cauſe haue they ioyned a new Negatiue religion wholie ſtanding vpon negation of Sacraments, Ceremonies, Rights, Lawes, Cuſtoms, and other practicall poyntes of the Catholike Church; but for faſting, to bring in Feaſting; for Praying, Playing; for Deuotion, Diſſolution; for Religious feare of God, vaine Security; for zeale and mortification, a number of vayne verball Sermons: and to conclude for a poſitiue working, a flat deniall almoſt of all pointes of faith and religion?

The Proteſtants make God the Author of ſin, the only cauſe of ſin, that man ſinneth not, that God is worſe then the Diuell.

ARTICLE. 5.

WHOSOEVER defendeth that God commaundeth, perſwadeth, vrgeth, impelleth to ſinne, maketh God the cauſe of ſinne.

(a) But all Proteſtants ſay that GOD commaundeth, perſwadeth, vrgeth, impelleth to ſinne: *Ergo.* The Proteſtans make God the cauſe, & author of ſinne.

(a) Caluin. lib. 1. iſtit. cap. 17. §. 11. & cap. 18. §. 4. lib. 3. cap. 23. § 7. 8. 9. Quintuis Serm. de prouidentia. Beza aphriſ.

The Maior I proue: for if GOD perſwade or impell men to ſinne, as for example: Iudas to ſell Chriſt, Saint Peter to denie Chriſt, the Iewes to Crucifie Chriſt: queſtionles he intended the Sacriledge of Iudas, the negation of Peter, the murder of the Iewes: and this much more effectually then Iudas, Peter, or the Iewes. For who can reſiſt his impulſion? Or who can fruſtrate his intention? *Voluntati eius quis reſiſtet?* Who is able to oppoſe

oppoſe him-ſelfe againſt his will? Yet what man is he, that in conſcience were not bound to conforme his will, vnto the vvill of GOD, who is the author of all good vvilles, and the firſt rule and ſquare of all regular vvilles. Iudas, Peter, and the Iewes, if they had followed the motions of GOD, vvho could haue blamed them, for following him, vvho could not erre in impelling, nor ſinne in perſwading them?

But ſome will ſay, that God mooued them for a good end: *videlicet*, the redemption of Man, and they intended an ill end: to wit, lucre, reuenge, or ſome other ſiniſter effect. Yet this ſhift will not ſalue the ſoare; for euill may not be done, that good may follow. *Non ſunt facienda mala, vt inde veniant bona*: For otherwiſe a man might ſteale to giue almes, be drunke for a merriment, commit aduoutrie to beget Children. Moreouer why might not Iudas, Peter, or the Iewes intend that good end which God intended, and yet haue ſold, denied, and Crucified Chriſt, conforming their in-

Ad Rom. 3 ver. 8.

tentions to his, they being instruments, and he the first moouer?

Againe it cannot be saide: but that God indirectly, and most effectually intended their sinnes; for hee that intendeth any effect wherewith another effect is necessarily cõioined, consequẽtly intendeth it, as for example. He that intendeth to burne a ship in the midst of the Sea, intendeth consequently the death of all the men vvhich be in her. In like maner, if God intended that Iudas should sell Christ, vnto which action sinne was necessarilie adioyned, consequently God intended the sin as well as the selling.

The Minor is too too euident: for the Protestantes deride Gods permission, they say that al his actions are æuergeticall, or effectuall: they desperately auer, that Paules conuersion, and Dauids aduoutrie, vvere in like manner the works of GOD: and as hee elected some to glorie before the preuision of vvorkes, so hee reiected some from glorie before the preuision of sinnes.

Calvin lib. 1 instit. c2. 16. §. 1.

Here-

Here-hence I inferre that according to the Protestantes principles GOD is most properly the author of sinne, because he impelleth most effectualy thervnto.

Next that hee is the onely authour of sinne; for that hee enforceth men vpon necessity to sinne, and they as instrumentes, follow the motion of their first cause.

Againe that man sinneth not; for vvhere there is necessitie of sinning, there is no sinne, for sinne is free or no sinne: besides, how can man sin in conforming his will with Gods will?

Finally, God is worse then the Diuell: for that the wickednesse of the Diuell, principally consisteth in the mouing, perswading, and inducing of men, to sinne: the vvhich by the Protestantes confession, God performeth more effectually then the Diuell, because the motions of God are more forcible, and lesse resistable, then the illusions or suggestions of the Diuell.

Manie sins moreouer are acted with-

out the temptations of the Diuell, ſome of ignorance, ſome of paſsion; but none without the motions of God: ſo that God is worſe then the Diuell, both in cauſing a greater multitude of ſinnes then the Diuell, & in the forcible manner of cauſing ſinnes, which the Diuell cannot attaine vnto. The vvhich Doctrine is as good a ground for Atheiſme as euer hell could deuiſe: for were it not much more reaſonable to ſay there were no GOD at all, then to beleeue there were ſuch a God, as commandeth, perſwadeth, vrgeth, impelleth men to ſinne, and yet for the ſame ſinnes vvill torment them vvith the inexplicable paines of Hell?

That faith once had may be loſt.

6. ARTICLE.

WHOSOEVER *leeſeth his Charitie leeſeth his Faith.*
But DAVID *when he killed* VRIAS *loſt his Charitie: Ergo.*
DAVID *when hee killed* VRIAS *loſt his Faith.*

The Maior is a principle vndoubted of in the Schooles of Proteſtants: for they peremptorily affirme that true Faith (ſuch as was in Dauid one of Gods elected) can no more be ſeuered frō Charitie, thē heat from fire, or light from the ſunne, and therefore if *Dauid* killing *Vrias*, loſt his Charity, no doubt but therwith all, he loſt his faith.

The minor I proue: for *whoſoeuer remaineth in death is without Charity. But* Dauid, *when he killed* Vrias *remayned in death: ergo:*
Dauid *when he killed* Vrias *was without*

Charity If hee vvas vvithout that, which once he had, no doubt but then he loſt it, for hee was depriued thereof for his ſinne.

The Maior propoſition of this laſt ſyllogiſme thus I proue: for Charitie is the life of the ſoule, and it is as impoſsible for a man to haue Charitie and remaine in death, as it is impoſsible to be dead in body, and yet indued with a reaſonable ſoule.

The Minor can not be denied, (to wit, that *Dauid* by killing *Vrias* remained in death:) for it is the expreſſe word of God. *Qui non diligit manet in morte.* He that loueth not (his neighbour,) remaineth in death: but certaine it is that *Dauid* loued not *Vrias* when he killed him, *ergo* likewiſe certaine it is, that *Dauid* remained in death.

1. Iohn. 3. ver. 14.

The ſame poſition might eaſily be prooued out of the eighteenth Chapter of Ezech. verſe twentie foure. *Si autem auerterit ſe impius a iniquitate ſua, &c.*

The Proteſtants ſhall neuer haue life euerlaſting, becauſe they will haue no merits, for which euerlaſting life is giuen.

7. ARTICLE.

VVHATSOIVER *is giuen as wages is giuen for workes.*

But the Kingdome of Heauen is giuen as wages: ergo, The kingdome of Heauen is giuen for workes.

The Maior or firſt propoſition may be declared after this manner: for example, her Maieſtie may beſtow 1000. pounds a yeare vpon ſome ſuiter, eyther gratis, of meere liberality, and ſo it is called a gift, *donum*, a grace or fauour: or vpon condition, if hee behaue himſelfe manfully in the warres of Irland, and in this caſe the reuennew is called *Merces*, wages, *Remuneratio*, *Stipendium*, a reward, or payment, and although her Maieſtie did ſhew him a grace and fauour to pro-

miſe ſuch a reward, for performing ſuch a worke, the which he was bound vpon his allegiance otherwiſe to performe, yet once hauing promiſed, & the worke being performed, her Maieſtie is bound vpon her fidelitie and iuſtice to pay that ſhe promiſed.

In like manner God may giue vs the Kingdome of Heauen, without any reſpect or regard of workes, as hee giueth it to little children which are baptized, and ſo it is a meere gift, & a pure grace. Or he may giue it with ſome reſpect vnto our vvorkes, and ſo he giueth it to all them, who hauing vſe of diſcretion keep his Commandements: and for this cauſe it is called wages, *Merces*, a reward, and thus the Maior muſt be vnderſtood: to wit, that vvhatſoeuer God giueth as wages is giuen for workes, and ſuch wages are called Merits. Wages then & Merits haue a mutuall relation: for vvhat are vvages, but a reward of Merits? and what are Merits, but a deſert of wages.

Ad Rom. 4 ver. 5.

The Minor is moſt plaine, and inculcated in Scriptures. *Voca operarios & redde*

Math. 20. ver. 8.

de illis mercede. Call the workmen & pay them their wages: *Ecce ego venio & merces mea mecum eſt, reddere vnicuique ſecundum opera ſua.* Loe I come, and my wages with me, to giue to euery one according to his workes. *Vnuſquiſque propriam mercedem accipiet, ſecundum ſuum laborem.* Euery one ſhall receaue proper wages, according to his labour: the like we haue in twenty other places of ſcripture, all which infallibly proue, that the Kingdome of Heauen is giuen as wages for merits: and conſequently that Proteſtants, who are enimies to merits, ſhal neuer attaine vnto the Kingdome of Heauen; which is purchaſed by good workes and meritts. And for ſuch men we may well ſay, that

heauen was neuer made, no more
then learning for hym that will
neuer ſtudie, nor vertue
for him who diſpiſeth
the exerciſe
thereof.

(***)

Apoc. 22. ver. 12.

1. ad Cor. 3 ver. 8. Math. 5. ver. 12. & cap. 6. v. 1. 1. ad Tim. 5. ver. 18.

IHS

A CONCLVSION VNTO his moſt ſpeciall friend *M. F. T.*

THVS my deare frend I haue ſet down thoſe reaſons which induced me to receaue the Catholike Fayth and for which I continue therein. Conſider I pray you, whether they be not ſo ſubſtantiall and wayghty, as any wiſe man might accept and allowe of, or at leaſt might cauſe a reaſonable doubt of Religion ariſe in his mind, concerning the Proteſtantes faith: for if theſe be true, as queſtionles they are moſt true, what man of Iudgement vvill hazard his ſoul vpon a religion peſtred with ſo many notorious abſurdities, and palpable errours? Eternall damnation is a matter of no ſmall moment, when the ſoule is once plunged into theſe flames, it is paſt recouerie: farre hee leapes, and ill hee lights that iumpeth into Hell, & queſtionles

onles without true faith you ſhall neuer come to Heauen: Vrge your miniſters therefore to ſatisfie your conſcience in anſwering theſe articles, will them to reply with Maturity, and cauſe them anſwere diſtinctly and as they thinke in their conſciences, for I feare they will rather doe it for a forme, to ſeeme to ſay ſome thing, then they wilbe iudged ignorāt by ſilence in ſaying nothing. And with this I reſt at your deuotion, expecting vvhat your new Euangeliſts can anſwere to theſe iuſt accuſations, of their erroneous religion.

(***)

From my Chamber in Anwerp this 1. of March.
Your louing friend. H.T.

FINIS.

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